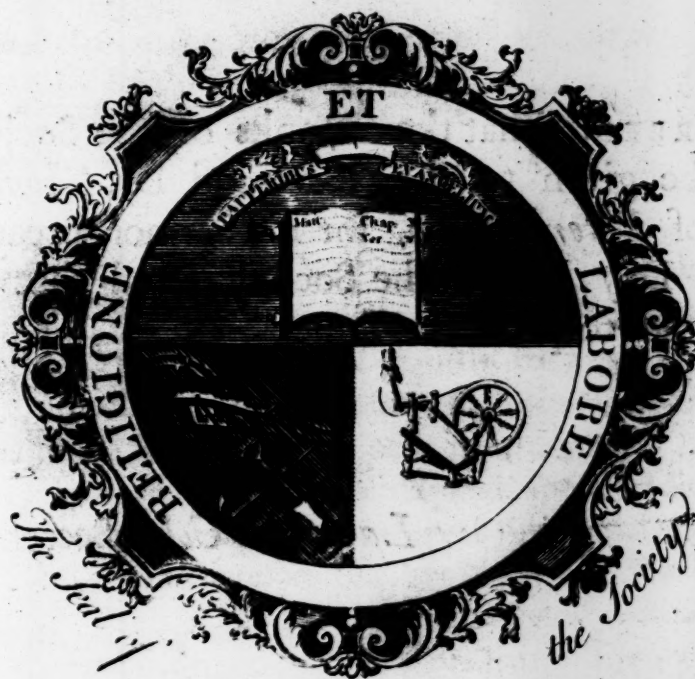


<sup>A</sup>  
S E R M O N  
PREACH'D before the  
S O C I E T Y

Corresponding with the *Incorporated Society in  
Dublin*, for promoting *English Protestant  
Working-Schools in Ireland*,

At their Anniversary Meeting in the Parish-Church of  
St. Mary le Bow, on Tuesday, March 22d, 1742-43.

By J O H N T H O M A S, D. D.  
Dean of Peterborough, and Chaplain in Ordinary to His Majesty.



L O N D O N:

Printed by M. DOWNING, in Bartholomew-Close, near  
West-Smithfield. M.DCC.XLIII.

*Bow Vestry,*

*March 22. 1742-43.*

*At the Anniversary Meeting of the Society corresponding with The Incorporated Society in Dublin, for promoting English Protestant Working-Schools in Ireland;*

**A**GREED, That the Thanks of the Society be given to the Reverend Dr. *Thomas*, Dean of *Peterborough*, for his Sermon preached this Day before the Society; and that he be desired to print the same.

*Lawrence Cole, Secretary.*



### TITUS III. 14.

*And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.*



T. Paul had appointed Titus Bishop of Crete, and the occasion of his writing this Pastoral Epistle to him, was the great dissolution of manners among the Cretians: Those new converts were so taken up with vain and idle disputes about traditionary Ceremonies, as to neglect the most substantial duties of Religion; and therefore the Apostle enjoins the Bishop to teach them to discharge the honest and useful offices of life faithfully, as became Christians: from a consideration of the nature and end of Christianity; from a



sense of its present benefits, and the hopes of a future reward. This is plainly insinuated in the initial salutation, which, besides its usual form, is full of the Faith of God's Elect, the acknowledged Truths of the Gospel, and the Assurances of eternal Life; which God, who cannot deceive us, has promised, and published to the world. These divine principles of action, and motives to a good life, are all along interwoven with the moral precepts, to strengthen their natural obligations; and the several parts of the Epistle are so disposed, in a manner peculiar to St. Paul, that almost every line seems to lead to the general point in view, the reformation of the *Cretians*.

THE charge opens with reminding the Bishop of his being left at *Crete* to set in order the things that were wanting, and with powers of ordaining a regular Clergy throughout the Island, to assist him in that work. The qualifications required of the Clergy, are not only a steadiness in the Christian faith, to be able to preach sound doctrine, and to confute opposers, but an irreproachable Life and Conduct; to be themselves the patterns of the good works which the Apostle would have the *Cretians* to imitate. The character given of that people, is such as shews them to have been in the utmost need of a reformation. It is taken from one of their own poets, *Epimenides*; whom they regarded as their prophet, from his treatise upon Oracles, wherein he represents the *Cretians* in general as a false, ravenous, luxurious, idle people. This character the Apostle confirms, and enjoins the Bishop to rebuke them sharply;



ly; and especially those *Jewish* converts among them, who for a little sordid gain went about perverting whole families, filling their heads with superstitious tales and traditions, inconsistent with the liberty and the truths of the Gospel.

AND here it may not be amiss to go a little out of our way, to observe the Apostle's address. For had he begun his charge with this character of the *Cretians*, as it was the first in his thoughts, and the occasion of the Epistle, it might have been looked upon by them as satire and invective: but by his introducing it as a necessary reason for the Bishop's making choice of able men for the Ministry, because *there were many unruly* Chap. i. ver. 10. *gainsayers and deceivers, whose mouths were to be stopped;* and by his opening the wound to the physician from whom he expected the cure of it, the Apostle shews plainly that his intention was not so much to censure, as to reform. Nor is the transition from hence to the moral precepts less elegant: for the Apostle concludes his reproof of the *Cretian* teachers in such manner, that he seems to turn away his face from them in displeasure, and to look affectionately upon *Titus*, hoping better things from him. *They profess that they know* Ver. 16. *God, but in works they deny him; being abominable, and disobedient, and unto every good work reprobate.* But thou *Titus*, do thou speak the things which become sound Chap. ii. ver. 1. *doctrine*: which naturally introduces the moral instructions.

AND this brings us back to the main scope of the Epistle, the enforcing the practice of moral Virtue upon Christian

Christian principles. For the Bishop is here enjoined to teach the *Cretians* to discharge the relative duties of their respective stations, age and sex, so as not to be a discredit, but ornament to their profession; considering that the Christian Religion was instituted to teach us—

Chap. ii. 12. *that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our saviour Jesus Christ. The very end of his giving himself for us, being, that he*

Ver. 14. *might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These*

45. *things the Bishop is ordered to speak, and exhort, and rebuke with all authority: and also to remind the Cretians in general to be loyal subjects and quiet*

Chap. iii. 1. *neighbours, ready to every good work: remembering the sad state they were in before their conversion, and the change that was expected from them now they were regenerated by Baptism, assisted by Grace, and animated with the hopes of eternal Life.*

FROM this method, prescribed by the Apostle for the reformation of the *Cretians*, we learn for our own use what is the best way of training up our Youth to Piety and Virtue, the instructing them early in the principles of our Christian Faith. But at the same time, the corrupt morals of the *Cretians*, though converted to Christianity by St. Paul himself, and the daily experience of mankind, shew, that the best of principles are not alone sufficient to secure the Virtue of persons abandoned to idleness and a pursuit of vain pleasures.

pleasures. And therefore, in order to preserve our Youth sound in faith and practice, it is further necessary that they be taught such honest arts and professions, as may so employ their time and thoughts, as to give them few opportunities of conflicting with Temptations. And this, I conceive, is what the Apostle in our text understands by their being taught to *maintain good works for necessary uses*. He had said before, in the 8th verse, *This is a faithful saying, and this I will that thou affirm constantly, that they which have believed might be careful to maintain good works; for these things are good and profitable unto men*. If, with the antient Interpreters of this passage, you understand by *good works* the exercise of the moral Virtues, it will be no more than a short summary of what the Apostle had said before at large; and not so much as might be expected from so solemn an introduction. But if with *Grotius*, and other modern commentators, you understand the exercise of honest trades and professions, this exposition is not only agreeable to the original text, and to the Apostle's sentiments on the like occasion \*, <sup>2 Thess.</sup> iii. 10, 11, and to his own example †; but it sets the Epistle in a much stronger light, as it contains a distinct precept, <sup>12.</sup> † 1 Cor. iv. 12. the observance whereof secures the observance of all <sup>ix. 6.</sup> the rest, answers the character of *works for necessary* <sup>2 Thess.</sup> <sup>iii. 8.</sup> *uses*, and is fitly adapted to the state of the *Cretians*; there being nothing more opposite to *foolish questions, and genealogies, and contentions about the law*, which the Apostle in the next verse says *are unprofitable and vain*, than the arts of an honest industry, which are the



*the things that are good and profitable unto men. And the same lesson which he orders to be taught to the Cretian converts, he would have also taught to the rest of the Christian brethren, though not natives of Crete; and let ours also learn to maintain good works, or, as our marginal reading has it, to profess honest trades for necessary uses, that they be not unfruitful.*

CONSIDER the Epistle in this light, and you cannot but remark, that the Apostle points out precisely the two methods of Instruction which you pursue in the management of this Charity, the instilling into Children the principles of our Christian Faith, and the training them up to Labour and Industry. So that what I have to say further on this subject, cannot be offered by way of Advice, for the wise conduct of this Society has prevented such an application, but only as a justification of the measures you already take, as being agreeable to Apostolical instructions.

I. *First*, WITH regard then to religious Principles, we may observe in general, that Education is the natural means of preserving Religion and Virtue in the world. Extraordinary signs and wonders were necessary at the first publication of Christianity, to awaken the attention of mankind, and to confirm the authority of the Revelation. And in a general corruption of Manners, it is to be feared, that one of the extraordinary Judgments of God, a Pestilence, a Famine, or the Sword, may become necessary to recover the lost attention, and to revive the decayed sense of Piety  
amongst

amongst us. There are the effects only of a divine power, which is no other exerted, than as extraordinary circumstances require; and the Judgments of God are then only to be apprehended, when the natural means lose their intended effect: Nor can it be supposed that nature has not furnished us with sufficient means, if we were but diligent in applying them. For Religion and Virtue being parts of our duty, must be objects within our reach: and to reasonable creatures, endued with freedom of choice, there can be no more natural means of obtaining them, than by the way of Instruction. The earlier these Instructions are given, the more lasting will be their impression; and it is as unnatural to deny these to Children, as it would be to withhold from them their necessary sustenance. No fears of their imbibing errors can supersede the natural duty of the Parent or Guardian, any more than the opinion of one kind of food disagreeing with their constitution, can justify the depriving them of all food: For in both cases nature bids us administer; and fear and caution serve but for directions to administer only that which is wholesome.

WHEN Libertines then, who find it difficult to get rid of their first happy impressions, inveigh against the prejudices of Education, what can be their aim? They can form no schemes of removing all inconveniences, without changing the human nature, and freeing it from all imperfections; and as this is not within their power, they would do best to leave us to follow the necessities of nature, the custom of all ages, and the

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practice

practice of all religions that have been in the world. Under the Mosaic institution particularly an extraordinary care was taken, for instilling into the growing generation the principles of Religion: *Thou shalt teach them diligently to thy children, says the Law, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* And this after the example of that great and good man the Patriarch *Abraham*, who for this reason was advanced from being a Father of a Family, to be the Father of their Nation; because *Gen. xviii. 19. God knew him, that he would command his children and his household after him, to keep the way of the Lord, to do justice and judgment.* And ye fathers are no less obliged under the Christian Law, to *bring up your children in the nurture and admonition of the Lord.* In carrying on, then, this good work of Instruction, you may be assured that you comply with the Designs of Providence, the dictates of Nature, and the commands of God.

Ephes.  
vi. 4.

BUT the objections of Libertines may not be so directly levelled against Instruction of Children in general, as against their being prepossess'd with notions of Faith: let it therefore be observed further, that if we had no other Religion but that of nature, Faith would have been no part of it. For moral precepts deduced from Reason, have no concern with divine testimony. But a revealed Religion necessarily supposes Faith: for to what purpose is the revelation given, but to be believed? or of what use are its Promises, if they



they are not relied on? If in this religion God has declared to us our original, our present, and our future state, in what perfection we were created, how we are fallen from, and by what means we shall be restored to Happiness, and opened to us the terms of his favour through the Mediation of his Son; then Faith in this great Redemption must be a necessary means required of all those to whom the Gospel is promulgated, towards partaking of its benefits. *He that receives* John iii.  
*this testimony, sets to his seal that God is true; and not* <sup>33.</sup>  
*staggering at the promises through unbelief, with faith-* Rom. iv.  
*ful Abraham he gives glory to God.* But on the con- <sup>20.</sup>  
*trary, He that believeth not God, says St. John, hath* 1 John  
*made him a liar, because he believeth not the record that* v. 10.  
*God gave of his son.* And it requires but little reflection to convince us, that it is no less an insult on the veracity of God to disbelieve his assertions, than it is an insult upon his authority to disobey his commands. Faith therefore in the truths of the Gospel, must be as necessary as Obedience to its precepts. Nor can we see what can induce men to oppose the principles of our Faith, but their being afraid, that the moral obligations to duty might receive from them an additional strength. If this be the latent cause of their disinclination to Faith, they have great reason for their apprehensions. For Natural Religion cannot raise so strong a pillar of hope and affiance in the supreme Being, as that which has for its basis *the inestimable love of God in the redemption of the world by our Lord Jesus Christ.* Nor can we enforce the private Duties

of life by a greater example than that of our blessed Saviour, or by stronger obligations than those of gratitude for such infinite Mercies received. And as to the social Virtues, our religion has greatly enlarged the bounds of them, by extending Benevolence to our worst Enemies, and that upon principles peculiar to the Christian society; regarding us not only as fellow members of civil communities, which is as far as nature can carry those obligations, but as we stand in a new relation to God, are Children of the same family, and Heirs with Christ of a blessed Immortality. We cannot therefore wonder that the Apostle should insist so strongly on inculcating on mens minds these divine principles, which if they command their assent, must necessarily have an influence on their lives and actions. And therefore you cannot doubt, but that by instructing Children in the principles of Christianity, you lay the surest foundation of their virtue and happiness in this world, and of their salvation in the next.

II. BUT *Secondly*, for a farther preservative of Virtue against the infection of Idleness and bad Examples, which poison the best principles, you have added to Instruction an habitual course of Labour and Industry. Innocence and Modesty are the natural guardians of Virtue. And happy are all those who by a religious Education and watchful care of their Parents, their wise precepts and good examples, have contracted such a love of Virtue, and such a hatred of Vice, as to be removed out of the way of temptations. For how many

many Vices are there in the world which the innocent and modest have not heard of, which they cannot conceive the world had enough to be guilty of? how many more are there, the particular circumstances of which are unknown to them? They cannot perceive for what ends and reasons they are pursued. And as to the more general Sins, which by living in the world they cannot but be informed of, they have not only a natural abhorrence of them, but if at any time their Virtue should fail them, they are entirely unacquainted with the opportunities of sinning; they know not, of all things in the world, how to accomplish a wicked design: Their hands shake, and their nerves tremble at the first attempt; and they have nothing left to do, but to stifle the vicious thought in its birth. But now suppose one of these innocent and modest Youths to be out of all employment, and abandoned to an idle and vicious acquaintance, what pains will they not take to mislead him to his ruin? Nothing less is to be expected from them, than that they use their utmost skill and industry to gain over profelytes to their Vices. And the more virtuous and pious the Youth is, the more ambitious they are of subduing obstinate Virtue. For as long as *he professeth to have the knowledge of* <sup>Wisd. ii.</sup> *God, and calleth himself the child of the Lord, he is* <sup>13, 14, 15,</sup> *made to reprove their thoughts. He is grievous unto* <sup>19.</sup> *them even to behold: for his life is not like other mens, his ways are of another fashion. Therefore they examine him with despitefulness and torture, that they may know his meekness, and prove his patience; and*  
the:



the victory over such a one, who is clad with the armour of God, would seem to them to be a victory gained over Religion itself. His Innocence and Modesty therefore would be so long the subject of their surprize, their jests and their raileries, till he was initiated in their dark mysteries. He would be told of Vices, and circumstances of Vices, which could never otherways have entered his thoughts. Nor would his tottering Virtue want an occasion of falling, but be furnished with the opportunities and conveniencies of sinning, till his Innocence and Modesty are no more, and he goeth, as Solomon says, *as an ox to the slaughter, and as a fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteneth to the snare, and knoweth not that it is for his life.* — These being the dangers to which Idleness and Sloth expose young persons that have been educated in the best of principles, you have taken the wisest measures of securing the Childrens Virtue, by inuring them early to an honest Industry. For you not only instruct them in their Catechism, that it is their duty “to learn and labour truly to get their own living;” but you train them up at the same time to those laborious Arts and Manufactures, by which a comfortable livelihood is gained with credit, and enjoyed with contentment.

IN this part of the institution, your singular prudence and discernment is worthy the imitation of all the Trustees of the Charity Schools in this Island. For as in every country a much greater number of  
useful

Prov. vii.  
22, 23.

useful hands is wanted than of skilful heads, and as there cannot be so general an encouragement given to Ingenuity as to Labour, the breeding up the Children of indigent Parents in the principles of Knowledge, how necessary soever in itself, cannot be of that publick utility, as when to that Knowledge there is added an habitual course of Labour. For if the Childrens minds only are furnished with Instructions, and their tender hands disused to work, and there be not employment sufficient for the talents they possess, what less is to be feared than their being reduced to the unhappy situation of the *steward* in the Gospel, who could not *dig*, Luke xvi. was ashamed to *beg*, and had no means left of supporting himself but by Fraud and Injustice, the natural consequence of Idleness and want of employment.

THERE is not any thing which affords greater aid to Religion, than a constant useful occupation in life; the being always busied in matters of duty, so as to have but little leisure for vain amusements. For where is Religion to be found? will you seek her among the idle and vagabond part of the world, who practise all the little arts of deceit? *Surely these are poor and foolish, they know not the way of the Lord, nor the judgment of their God.* Will you then with the Prophet enquire for her among the great men, for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke and burst the bonds. Religion is scarcely to be found within the circle of vain pleasures that divert the serious attention; she is to be found chiefly among the thoughtful, sober,

ber, diligent part of mankind, where order and contentment dwell. You will find her where you have wisely placed her, in the Society of honest and reputable Industry.

Go on then, and prosper in this your pious undertaking; and let it be no small encouragement to your generous endeavours, that by them you give a singular mark of your affection towards a sister Nation, subject to the same common Father of his People, and united with us in the same general Interest, but who perhaps might not otherways be so sensible of our love towards her. For in all parts of the world it is natural for the people of those Kingdoms and Provinces which are remote from the capital seat of Empire, to envy the situation of those their fellow subjects, who are placed nearer to the fountain head of Power and Royal Influence, and to think themselves aggrieved or neglected by their distant Brethren. No kind of Charity therefore can be more judiciously chosen, or command more of your attention than this, which shews such a care and concern for their safety and prosperity, as must lessen any suspicion of our being unconcerned at their dangers, or unmindful of their advantages.

THE dangers to which they are exposed, proceed only from the common enemies of our Faith, who would soon reach to us through their sides; and therefore we have a natural concern in the means of their security. The Roman Catholicks of that Island may be disarmed, as being too formidable a body to be entrusted with weapons in their hands, and those Instruments



ments of war may in times of publick tranquillity remain in the possession of the Protestant Nobility and Gentry : But as the far greater part of their domesticks are Papists, would there be no danger in times of confusion, which God prevent, of those arms being turned against ourselves? But by this well ordered and provident Charity, if the funds should grow, and it is pity they should not grow, equal to the greatness of the design, the Protestant families might in time be supplied out of these seminaries of Religion and Labour with servants, who being equally concerned in the same common Faith, would employ their services and their lives in defence of it.

AND at the same time that you are consulting the safety of that Kingdom, by increasing the number of Protestants, you are providing also for its welfare and prosperity, by multiplying the number of useful hands. For no one needs to be informed, that Agriculture and Manufactures are the sources of national wealth. Industry strengthens the nerves of a people, in the same proportion that Luxury and Sloth slacken and dissolve them. If a country was cut off from all communication and intercourse with its neighbours, Luxury, and its companion Sloth, would not be of that fatal consequence to the publick as they are in a trading nation. For the circulation of riches, how prodigally soever squandered, from one hand to another, makes no alteration in the publick revenues; it being equal to the State from what hand the tribute flows. But to a merchandising people, nothing can be more destruc-

Prov. xiv.  
34.

tive than those Vices, which increase the price of Manufactures ; and by that means give their rivals in Trade an opportunity of supplanting them in all foreign markets. And this is the reason why we hear no more of the once famous marts of antiquity, because Commerce stealing away insensibly from a luxurious and slothful, cuts itself out a new channel through a frugal and laborious people ; where the number of industrious hands lessening the wages of Labour, extends the Trade, and enriches the Country : so true in every respect is the observation of *Solomon*, that *righteousness exalteth a nation, but sin is a reproach and a ruin to any people*. A trading Nation therefore cannot enjoy a greater temporal happiness, next to the blessings of a good Government, than that which you are here promoting, its being supplied with a sufficient number of hands inured early to the arts of Industry ; and taught to profess honest trades for necessary uses, that they be not unfruitful.

BUT to close all with the religious part of this Charity : Let it be one encouragement more to you to consider, that you are hereby contributing your share towards the support of the Protestant Interest in general. The Reformation, which cost our ancestors so much blood and treasure, wears not at present that face of prosperity which it did a century ago. The zeal of the Protestant Powers seems not so active and vigilant as heretofore. Some, alas ! even of those illustrious houses which were foremost in the breach, and stood firmest in the cause of Liberty, are now fallen

len off. Nor will any one venture to assure us, that the Reformation is not losing ground on the Continent. To what this change may be owing, is not easy to determine, but that it is not the effect of time alone we see by our Enemies, in whose zeal the same space of time has made no abatement. They are as assiduous and indefatigable as ever, in promoting what they call the *Catholick Cause*. They *compass sea and land to make profelytes*; and the number of their emissaries spread throughout these kingdoms is incredible. If indeed they would bring over with them the true and genuine Popery, in the very dress of those countries where it prevails, the sight of it would soon satisfy the curiosity of our people, and excite their compassion: there would be no danger of being perverted by it. For could they see the crowds of strange Images to which those poor wretches bow down in adoration; their abject Slavery, Ignorance, and gross Superstitions; they would bless that constitution in church and state, which secures them from the like miseries. But the religion with which these emissaries travel, is a Popery refined with all the arts of Policy, disguised under false colourings, and accommodated to the genius and manners of the people they hope to seduce. The most glaring errors they conceal under the pretext of their being grossly misrepresented by their adversaries; and by these means they find too easy an admittance into families, and secretly devour our strength. Would it not then be a strange infatuation in us, when they take so much pains to destroy us, if



we should take little or no pains to preserve ourselves?

WE are justly esteemed the bulwark of the Reformation, and the eyes of all the distressed Protestants abroad are constantly turned to these Kingdoms: here they utter their complaints, and from hence hope for protection. And what a grief must it be to them, as well as to ourselves, to find that within this fortress the Enemy has a multitude of spies corrupting the garrison? Till therefore the Laws can be put in force to dislodge the Foe, how ought we to be upon our guard to render his attempts vain and fruitless? And there is not any thing that can do this more effectually, than instructing the growing generation in the principles of our holy Faith, and inuring it early to an honest Industry. The institution of CHARITY SCHOOLS in this Island, is perhaps the thing which has alarmed the sons of *Rome*, and made them of late years to redouble their forces. For these nurseries of Religion have undoubtedly this one good effect attending them, that they instil into the minds of our Youth such strong *reasons of the hope that is in them*, as will not easily give way to an implicit credulity. And if all the Schools of Charity in *Great Britain* were reformed according to the excellent model you here set them, and Religion and Labour went hand in hand, mutually supporting each other, they would discourage the attempts of our Enemies more than the severest penal Laws; as their emissaries would rather incur Penalties, which they may have hopes of evading, than venture  
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the shame of being defeated in their arts of Persuasion.

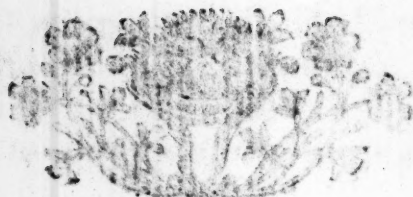
LET all hands then in both Kingdoms unite in this labour of love, as all are importantly concerned in the event. For we cannot be insensible that the present happy Establishment under which we live, is so closely connected with the Protestant Religion, that it must necessarily stand or fall with it. Let them therefore that have much contribute largely to so pious, so generous, so necessary an undertaking; and let them that have *little not be afraid to give according to that* <sup>Tobit</sup> *little, that they may lay up a good treasure for themselves* <sup>iv. 8.</sup> *against the day of necessity;* and let the most indigent join at least their wishes and their prayers, that this work of the Lord may prosper in your hands.

**F I N I S.**



the shame of being detected in their acts of Deceit.  
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 selves against the day of judgment; and let the most in-  
 diligent join at least their wishes and their prayers, that  
 this work of the Lord may prosper in your hands.

F I W I 2





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AN

# Alphabetical LIST

# MEMBERS

OF THE

OF THE

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Note, Those mark'd with a Dagger † are Corresponding  
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A.

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*Samuel Walter Whitshed Esq;*

*William Wall Esq;*

*Wall Esq; Master in Chan-*  
*cery, Ireland.*

*Richard Warburton Esq;*

† *Richard Wesley Esq;*

*Boleyn Whitney Esq;*

*Arthur Weldon Esq;*

*Warner Westenra Esq;*

Reverend Mr. *Worrell.*

† Mr. *William Watts.*

† Mr. *Isaac Waldo.*

† Mr. *Stephen Winthrop.*

† Mr. *John Wills.*

† Mr. *William Warren.*

† Mr. *William Webb.*

† Mr. *Francis Waldron.*

Y.

† Most Reverend *Thomas Lord*  
*Archbishop of York.*

Omitted.

**Right Reverend Lord Bishop of Derry.**

*Extract of a Letter from the Committee of  
Correspondence in Dublin, to the Com-  
mittee of Correspondence in London.*

**T**HE bountiful Supplies procured and conveyed to us by your Means, have enabled the Society to erect and subfist fuch a Number of Protestant Nurseries, as could hardly be expected in fo fhort a fpace of Time ; and it is a Grief to us to fee encouraging Propofals for additional Schools fleep in our Books, for want of Ability to carry them into Execution : but we hope and pray, that the Sovereign Difpofer of Hearts, will incline our Countrymen to contribute more generally and largely to this good Work, and open their Eyes to difcern that it will be their true Interelt, even in point of Policy, though Religion and Charity were out of the Cafe.

We muft, however, do our Country the Juftice to obferve, that the Benefactions in *Ireland*, confifting partly of Lands and partly of Subfcriptions, which being paid to the local Committees without coming into the Treafurer's Hands, are more confiderable than they appear to be in our printed Abstracts. This Circumftance was ordered to be inferted in our laft Abstract, but by a Failure in the Printer was omitted.

The late noble Benefaction \* of the DUKE OF DEVONSHIRE, valuable as it was in itfelf, yet becomes more fo, as it is a ftrong Atteftation of our Chief Governor that the Design of the Charter is excellent, and that the Revenue is faithfully applied, and not imprudently managed. They have therefore taken care to publifh in the News-Papers this very feafonable Benefaction, as alfo others of any confiderable Value on both fides of the Water, together with  
fuch

\* 376l. 13s. 4d.

such Reports from the Schools as they judged most fit to captivate the Favour and Attention of the People. These Accounts, we hope, will be republished in *England* by the *Corresponding Society*, in the same View.

We must likewise advise you, that we have in effect a School attended with Advantage as well as Expence, that has not appeared to the World.

The Scheme of transplanting Children to remote Schools, in order to remove them out of the Influence of their Popish Parents and Relations, has been found absolutely necessary, and has highly ingratiated our whole Design with the Gentlemen of *Ireland*. And in order to facilitate this Work, the Society have procured a Place of Reception for such Children in the publick Workhouse in *Dublin*; where they are supported for the Time being at the Cost of the Society: Here they lie ready in the Centre of the Kingdom, in order to be conveyed upon the easiest Terms, and the shortest Notice, to such remote Schools as shall demand them; as also to be put out as Servants or Apprentices in *Dublin*, when Opportunities for that Purpose fail near their own Schools: though we are not very forward to gratify the Requests of City Masters and Mistresses who sue for these Children, because we choose rather to employ them in Agriculture and the Linen Manufacture than in Mechanical Trades. — This fluctuating School, which the Society has found to be of great Convenience, has hitherto, as we conceive, escaped your Cognisance.

The Death of our late good Primate, has retarded the Opening of the School of *Santry* near *Dublin*. He had expended a very considerable Sum in Buildings there, and proposed to have finished it at his own private Charge. He intended it for a Nursery of Flax-dressers, who are greatly wanted in this Kingdom. The Society will pursue the same Design according to their Ability; and only wait for the Arrival of a Gentleman, who is thoroughly qualified for the Conduct of it, if he can be prevailed on to undertake it.

The Society have the last Year been at considerable Expence in building a School-house at *Castledermot*, upon Lands set out for them

by



by the Earl of *Kildare* : By which means they will be freed from a heavy Rent of 20 *l. per Annum*, which they paid for an House without any Land. The Children of this School will be chiefly devoted to Agriculture.

The School at *Ballyket* in the County of *Clare*, mentioned in our last printed Account, will be opened about Midsummer next, the Master being upon the Spot, in order to make necessary Dispositions to that End.

We hope soon to give you some Account of a new School opened upon very advantageous Terms, at or near the City of *Waterford*.

The Society might launch out into many more Undertakings, if they were to embrace all Overtures made to them ; but they must weigh their Fund before they close with any, for fear of being disabled to make good their Engagements, which would bring the *Charter* into Discredit : The most advantageous ones they embrace, and the less advantageous they keep in reserve, in hopes of finding themselves in better Circumstances, through the Favour of divine Providence.

Some Time has lately been employed in settling the Society's Accounts with the Executors of the late Primate their Treasurer ; and a good Ballance is struck in favour of the Society. With this Capital, and the Annual Subscriptions, the Society will be put to their Shifts for supporting Eighteen Schools compleat, which is their present Complement, exclusive of the *Dublin Workhouse* School ; besides the Payment of Salaries, Apprentice Fees, and Transplantations. And the Burthen upon the Fund is the heavier, as two of our Schools entertain 40 Children each, and two others 25 each. Under this Circumstance our only Refuge is in the Providence of God, and in the Zeal and Piety of our good Benefactors and Patrons in *Great Britain*.

Dublin, April 23d,  
1743.

The

*The Corresponding Society in London,  
To the Incorporated Society in Dublin, &c.*

DE:

|              |                                                                                                                       | <i>l.</i> | <i>s.</i> | <i>d.</i> |
|--------------|-----------------------------------------------------------------------------------------------------------------------|-----------|-----------|-----------|
| 1741-2.      | <b>T</b> O Cash remaining for Ballance December 31st, 1741.                                                           | 8         | 17        | 2         |
| Jan. 4.      | To ditto, from Rt. Rev. Ld. Bp. of Exeter, by Mr. J. Gappes                                                           | 5         | 9         | —         |
| 8.           | To ditto, by Mr. Tuffnell, to Messrs. Wogan and Comp.                                                                 | 1         | 1         | —         |
| 18.          | To ditto, by Mr. Robert Webster,                                                                                      | 2         | 2         | —         |
| Feb. 16.     | To ditto, by Alexander D. X. Esq;                                                                                     | 5         | 5         | —         |
| 24.          | To ditto, from a Lady unknown, by Mr. Cal. Bewicke,                                                                   | —         | 10        | 6         |
| Mar. 6.      | To ditto, from a Person unknown, by Mr. Drummond,                                                                     | 3         | 3         | —         |
| 9.           | To ditto, from a Clergyman of Oxon unknown, by Rev. Mr. Darill,                                                       | 1         | 1         | —         |
|              | To ditto, from Mr. Robert Peirce,                                                                                     | 2         | 2         | —         |
| 11.          | To ditto, from a Person unknown, by Mr. Drummond,                                                                     | 30        | —         | —         |
| 17.          | To ditto, by John Thorold Esq; being part of the Produce of a }<br>Legacy, from a Person who desir'd to be unknown, } | 5         | —         | —         |
| 22.          | To ditto, from a Person unknown, by Mess. Hoare and Arnold,                                                           | 100       | —         | —         |
|              | To ditto, by the Rev. Mr. Charles Hawtry,                                                                             | 4         | 4         | —         |
| 23.          | To ditto, by the Rev. Dr. James King,                                                                                 | 2         | 2         | —         |
|              | To ditto, by Mr. Michael Boulton,                                                                                     | 1         | 1         | —         |
|              | To ditto, from a Person unknown, by Mr. Michael Boulton,                                                              | 1         | 1         | —         |
| 1742-Apr. 7. | To ditto, by Hon. J. Caulfield Esq; (when he subsc. ann. 2 Guineas)                                                   | 5         | 5         | —         |
| 17.          | To ditto, from Hon. Gen. Wade, by Rt. Rev. Ld. Bp. Rochester                                                          | 100       | —         | —         |
|              | To ditto, by the Rev. Dr. Kenrick,                                                                                    | 4         | 4         | —         |
| 24.          | To ditto, by Mrs. J. Holden, Widow of late Sam. Holden, Esq;                                                          | 2000      | —         | —         |
| May 5.       | To ditto, by a Person unknown, to Messrs. Hoare and Arnold,                                                           | 20        | —         | —         |
|              | To ditto, by William Bedingsfield Esq;                                                                                | 2         | 2         | —         |
|              | To ditto, from a Person unknown, by Rev. Mr. Terrick,                                                                 | 1         | 1         | —         |
| 11.          | To ditto, by the Rev. Dr. Ralph Perkins,                                                                              | 2         | 2         | —         |
| June 4.      | To ditto, from Hon. Gen. Ogletborpe, by Harman Verelst Esq;                                                           | 10        | —         | —         |
|              | To ditto, from a Person unknown, by the Rev. Dr. James King                                                           | 1         | 1         | —         |
| 9.           | To ditto, by the Right Hon. the Earl of Pembroke,                                                                     | 10        | 10        | —         |
| 17.          | To ditto, by the Rev. Mr. Thomas Williams,                                                                            | 2         | 2         | —         |
| 18.          | To ditto, by Mrs. Dionysia Long,                                                                                      | 50        | —         | —         |
| July 1.      | To ditto, by a Person unknown, to Mr. Drummond,                                                                       | 50        | —         | —         |
| 9.           | To ditto, by William Dunster Esq;                                                                                     | 5         | 5         | —         |
| 22.          | To ditto, by a Person unknown, by Messrs. Wogan and Comp.                                                             | 4         | 14        | —         |
| 29.          | To ditto, by Edward Asb Esq;                                                                                          | 2         | 2         | —         |
| Aug. 6.      | To ditto, from B.W. to Messrs. Hoare and Arnold,                                                                      | 12        | 12        | —         |
|              | To ditto, from R. H. L. to ditto.                                                                                     | 2         | 2         | —         |
|              | To ditto, from a Gentlewoman desiring to be concealed,                                                                | —         | 10        | 6         |
| 12.          | To ditto, from Rev. Mr. Rich. Frost of Yarm. by Sam. Jacomb Esq;                                                      | 1         | 1         | —         |
| 17.          | To ditto, by the Hon. Colonel John Schutz,                                                                            | 5         | 5         | —         |
| 30.          | To ditto, from a Lady unknown, by the Rev. Dr. Hales,                                                                 | 5         | —         | —         |
|              | To ditto, from a Gentlewoman unknown, by ditto,                                                                       | 1         | 1         | —         |
| Sept. 9.     | To ditto, by a Person unknown, to Mr. Drummond,                                                                       | 20        | —         | —         |
|              | Carried over                                                                                                          | 2490      | 14        | 2         |

*The Corresponding Society in London,  
To the Incorporated Society in Dublin, &c,*

Dr.

|         |                                                           | <i>l. s. d.</i>  |
|---------|-----------------------------------------------------------|------------------|
|         | Brought over                                              | 2490 14 2        |
| Oct. 2. | To Cash, by J. B. LL. D. to Mr. Drummond,                 | 5 5 —            |
|         | To ditto, by Mr. Robert Webster,                          | 2 2 —            |
| 27.     | To ditto, from a Gentlewoman unknown, by Rev. Dr. Hales,  | 5 5 —            |
|         | to Messrs. Wogan and Comp.                                | — — —            |
| Nov. 3. | To ditto, from a Gentlewoman unknown, by ditto, per the   | 2 2 —            |
|         | Rev. Dr. Wilson,                                          | — — —            |
| 19.     | To ditto, from the Rev. Mr. Valois, by ditto, to Messrs.  | 4 4 —            |
|         | Wogan and Comp.                                           | — — —            |
| Dec. 1. | To ditto, from Rev. Mr. Francis Soutbern of Cardington,   | 1 1 —            |
|         | Shropshire, by H. Newnan, Esq;                            | — — —            |
|         | To ditto, from Henry Salwey of Elton in Shropshire, Esq;  | 1 1 —            |
|         | by ditto,                                                 | — — —            |
| 15.     | To ditto, from a Person unknown, by Mr. Robert Shaw,      | 2 2 —            |
| 17.     | To ditto, by the Rev. Mr. Thomas Nelson, of University    | 1 1 —            |
|         | College, Oxford,                                          | — — —            |
| 21.     | To ditto, by a Person unknown (who has the Care of dis-   | 100 — —          |
|         | posing of a Legacy left for charitable Uses) by the Rev.  | — — —            |
|         | Mr. Richard Lucas,                                        | — — —            |
| 26.     | To ditto, by Mr. Thomas Eames,                            | 2 2 —            |
|         | To Annual Subscriptions received from the 31st Dec. 1741. | 120 19 —         |
|         | to the 31st Dec. 1742. inclusive,                         | — — —            |
|         |                                                           | <u>2737 18 2</u> |

*N. B.* The Reverend Dr. Joseph Smith, Provost of Queen's College in Oxford, paid a Benefaction of Two Guineas to the Reverend Dr. Wilson, to be laid out in purchasing Copies of the Right Reverend the Bishop of Sodor and Man's Book, entitled, *The Knowledge and Practice of Christianity made easy to the meanest Capacities, &c.* for the Use of the Charter Schools in Ireland; which were accordingly sent to them: And he promises to continue, or encrease his said Benefaction annually, as the Society in Dublin shall communicate their Want of more such practical Tracts.

The Society in Dublin have likewise received a Present of Books for the Use of the Children of the Charter Schools, valued at 25 *l.* sent by a Gentlewoman unknown, by the Reverend Dr. Hales. Also another Present of Books, valued at 21 *l.* from a Person unknown, by the Reverend Dr. Hales. — For all which the Society return their most hearty Thanks to their kind Benefactors.

Per



*Per Contra,*

*Cr.*

1742.

**B**Y remitted at sundry times by Bills of Exchange, &c. to the Lord Primate of all Ireland, from the 31st of December, 1741. to the 31st of December, 1742. 2236 1 11

By Cash paid for Printing, Covering, &c. sundry Tracts of the Society, 3500 Copies of the Reverend Dr. Berriman's Sermon, preached before this Society, March 23. 1741. For the Use of the Library, Secretary's Salary, and sundry Disbursements for Messenger, Books, Paper, Advertisements, &c. within the said time, 146 7 1

1742. Decemb. 31st. By Cash remaining for Balance 355 9 3

737 11 2

Right Rev. the Lord Bishop of London.  
Right Rev. the Lord Bishop of London.  
Right Rev. the Lord Bishop of London.  
Right Rev. the Lord Bishop of London.  
Right Rev. the Lord Bishop of London.  
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Right Rev. the Lord Bishop of London.  
Right Rev. the Lord Bishop of London.  
Right Rev. the Lord Bishop of London.  
Right Rev. the Lord Bishop of London.

*Form of a Bequest, or Legacy.*

**I** Tem, I give, devise, and bequeath the Sum of \_\_\_\_\_ to the Incorporated Society in Dublin, for promoting English Protestant Schools in Ireland, pursuant to His Majesty's Royal Charter.

*Annual SUBSCRIPTIONS received between Decemb. 31. 1741  
and Decemb. 31. 1742.*

|               |                                                                  | <i>l.</i> | <i>s.</i> | <i>d.</i> |
|---------------|------------------------------------------------------------------|-----------|-----------|-----------|
| 1741-2.       |                                                                  |           |           |           |
| Jan. 6.       | <b>R</b> E V. Dr. Bullock, subscr. ann. and paid by Mr. I. Waldo | 2         | 2         | —         |
| 7.            | Peter Warren Esq; subscribed annually, and paid                  | 2         | 2         | —         |
| 12.           | Her Grace the Duchess of Kent,                                   | 5         | 5         | —         |
| 14.           | Mrs. Mary Corbett, by Messrs. Wogan and Comp.                    | 2         | 2         | —         |
| Feb. 11.      | Honourable Augustus Schutz Esq;                                  | 5         | 5         | —         |
| 1742. Apr. 7. | John Thorold Esq;                                                | 5         | 5         | —         |
| 17.           | Right Rev. the Lord Bishop of Rochester,                         | 5         | —         | —         |
|               | Right Rev. the Lord Bishop of Litchfield and Coventry,           | 4         | 4         | —         |
| 27.           | Simon Kerich Esq;                                                | 5         | 5         | —         |
| 29.           | Right Honourable Edward Southwell Esq;                           | 5         | 5         | —         |
| 30.           | Rev. Dr. Berriman, subscribed annually, and paid                 | 2         | 2         | —         |
| May 3.        | Rev. Mr. John Castelman, by Honourable John Temple Esq;          | 2         | 2         | —         |
| 5.            | Rev. Mr. Lewis Bruce, subscribed annually, and paid              | 2         | 2         | —         |
| 13.           | Right Honourable the Lord Maynard,                               | 10        | —         | —         |
|               | Rev. Mr. Archdeacon Fyfe,                                        | 2         | 2         | —         |
| 24.           | Right Rev. the Lord Bishop of London,                            | 5         | 5         | —         |
| June 1.       | Mr. Peter Sergeant, junior,                                      | 2         | 2         | —         |
| 18.           | Stingsby Bethell Esq;                                            | 2         | 2         | —         |
| July 1.       | Mr. Charles Pole,                                                | 5         | 5         | —         |
| 9.            | Mr. Stephen Wintrop,                                             | 1         | 1         | —         |
| Sept. 22.     | Mr. George Bryant, subscribed annually, and paid                 | 2         | 2         | —         |
| 24.           | Mr. Isaac Waldo,                                                 | 1         | 1         | —         |
| Oct. 6.       | Right Rev. the Lord Bishop of Chester,                           | 5         | 5         | —         |
|               | Rev. Dr. Goodwin,                                                | 2         | —         | —         |
|               | Mrs. Mary Whitfield,                                             | —         | 10        | 6         |
|               | Mr. John Moulson,                                                | 1         | 1         | —         |
| Nov. 3.       | Mr. John Willis,                                                 | 1         | 1         | —         |
| 4.            | Robert P. Barnard Esq;                                           | 3         | 3         | —         |
| 11.           | Mr. Stephen Peter Godin,                                         | 1         | 1         | —         |
|               | Mr. William Loxham,                                              | 1         | 1         | —         |
| 15.           | Rev. Mr. Richard Milward,                                        | —         | 10        | 6         |
| 29.           | Mr. Humphry Duncalf,                                             | 2         | 2         | —         |
| Dec. 7.       | Mrs. Mary Corbett, by Messrs. Wogan and Comp.                    | 2         | 2         | —         |
| 10.           | Rev. Mr. Archdeacon Peploe,                                      | 1         | 1         | —         |
| 14.           | Rev. Dr. Wilson,                                                 | 1         | 1         | —         |
| 15.           | Rev. Mr. Thomas Birch F. R. S.                                   | 2         | 2         | —         |
| 16.           | Sir John Barnard Kt. and Alderman,                               | 5         | 5         | —         |
|               | Sir John Chapman Bart.                                           | 5         | 5         | —         |
| 29.           | Rev. Mr. Johnson,                                                | 2         | 2         | —         |
| 30.           | James Latouche, of Chelsea, Esq;                                 | 2         | 2         | —         |
| 31.           | Daniel Lambert Esq; Alderman,                                    | 2         | 2         | —         |
|               | Mr. Benjamin Cole,                                               | 1         | 1         | —         |
| Total —       |                                                                  | 120       | 19        | —         |

*Note, Several Benefactions and Contributions have been received since the 31st of December, 1742. which will be duly acknowledged in the Society's Accounts to be published next Year.*

*The Secretary is directed to return the Thanks of the Society to their several BENEFACTORS; who are hereby humbly desired to accept of the same.*

*Names of Persons appointed to receive Benefactions and Subscriptions in London, for the Use of the Society in Ireland.*

|                                                    |   |                    |
|----------------------------------------------------|---|--------------------|
| <b>A</b> ndrew Drummond Esq; Treasurer to the Cor- | } | Charing-Cross.     |
| responding Society, —                              |   |                    |
| Albert Nesbitt Esq; in — —                         |   | Coleman-Street.    |
| Messieurs Hoare and Arnold, in — —                 |   | Fleet-Street.      |
| Messieurs Wogan and Aspinwall, — — —               | } | Spring-Garden,     |
|                                                    |   | Charing-Cross.     |
| Mr. Isaac Waldo, in — — —                          |   | Breadstreet.       |
| Mr. Lawrence Cole, Secretary to the Corresponding  | } | Rainbow Coffee-    |
| Society, at the — — —                              |   | house in Cornhill. |

ADVER:



# ADVERTISEMENT.

Just Published,

*For the Use of Families, Price 1 l. 2 s. a Dozen, bound in Sheep,*  
Inscribed to, and recommended by the Most Reverend the Archbishops, and  
Right Reverend the Bishops, and Governors, and Members of the Two So-  
cieties—*For Propagating the Gospel in Foreign Parts—and Promoting Chris-  
tian Knowledge at Home,*

By the Right Reverend Father in God,

THOMAS, Lord Bishop of Sodor and Man,

THE

KNOWLEDGE and PRACTICE

OF

CHRISTIANITY

Made easy to the Meanest Capacities :

OR, AN

Essay towards an Instruction for the Indians.

Which will be of Use

To all such CHRISTIANS as have not well consider'd the Meaning  
of the Religion they profess; or who profess to know GOD,  
but in WORKS do deny Him.

In several short and plain DIALOGUES.

Together with FAMILY PRAYERS and MEDITATIONS, &c.

The FOURTH EDITION, with large ADDITIONS; and  
Corrected throughout.

LONDON, Printed, and Sold by JOHN OSBORN, jun. at the Golden Ball in  
Paternoster Row; who will make a considerable Abatement in the Price to such cha-  
ritable and well-disposed Persons as take Numbers of this Book to give away at  
home, or in our Plantations or Colonies abroad.

N. B. This Book is wrote in a plain, easy and familiar Style, suited to the Capacities of the most Unlearned and Ignorant: And the Author has carefully avoided all Controversies, as being too apt to distract the Minds of both Teachers and Learners; and divert them from attending to, and practising the important Doctrines of our Holy Religion. Had this ESSAY been intended for the Use of Heathens only, many Things might have been omitted: But when one sees, even among Christians of all Persuasions, too many, who, with respect either to Knowledge or Practice, are not much better than Heathens; who know little of a Savior and Redeemer, and the Necessity of being governed by the Laws of the Gospel: Upon these mournful Considerations, the Author thought proper to add many Things, which, through the Blessing of Almighty God, might be of use to awaken and convert such miserable and unthoughtful People.

95